

100

ADVANCE.

Whole No. 1173.

time he became interested in the case of a sailor, who was convicted of uttering a forged will. Cruden finding him extremely ignorant, and believing him to be innocent, visited him assiduously in prison, supplying his temporal, and ministering to his spiritual wants. There was reason to believe that the sailor became a sincere penitent under his instructions, and he was finally pardoned through the efforts of this benevolent friend. His success in this effort revived the impression that he must be engaged in the reformation of public morals, and accordingly he made frequent visits to the prisoners in Newgate, praying with them, reading and explaining the Holy Scriptures, and distributing among them religious books. These labors, however, were not attended with much success. He then visited his native place, and delivered a lecture on reformation in the public hall of the University. *Sanskritavivaranam*

expense. Cruden however evinced much shrewdness in his insanity, and when, on one occasion, a conceited young clergyman was ridiculing him, he, with much practical wit, presented him with a little manual, entitled "*The Mother's Catechism, dedicated to the young and ignorant.*"

Cruden having remained a year in Aberdeen, returned to London, and shortly after, having retired to his room one night in apparently perfect health, he was found next morning dead in his chamber, in the attitude of prayer. In all his mental aberrations, he had not wandered from his God, and the providence of God never deserted him, for he always had the means of subsistence, and was able to make frequent and liberal donations to the poor.

It is impossible to review the incidents in the life of this extraordinary man, without admira-

his infirmity. How many in full possession of their mental faculties, and professingly pious too, live to less purpose than the amiable Cruden! His Concordance is his masterpiece, a work not only of immense labor, but comprising an admirable system of divinity, and which has furnished no mean aid to thousands in their scriptural researches. The manner of his death, too, how interesting! His wild fancies were laid aside that he might converse solemnly with God, and while humbly kneeling at the throne, his spirit is gently breathed out, and wings its flight to a region where human infirmities are unknown, and the faculties of the soul are forever uncoupled.

From The Southern Churchman

I enclose a passage relative to the death-bed of Hume, the historian, which appeared many years ago in an Edinburgh newspaper, and which I am not aware was ever contradicted. Adam Smith's well known narrative of Hume's last hours has been often cited, to prove conclusively a philosophical infidel can die; but, if the inclosed account be correct, very different was the picture. I copy it as I find it, thinking it possible that some of your numerous readers may be able to cast some light on the subject. If the facts alleged in the follow-

be disproved before tradition is too remote; if authentic, they are of considerable importance on account of the irreligious and sceptical character of the popular narrative, just as was the case in regard to the death-bed of Voltaire, which, to this hour, in spite of well proved facts, infidel writers continue to write about and philosophise. The following is the story:

"About the end of 1776, a few months after the historian's death, a respectable-looking woman dressed in black came into the Huddellon stage coach while passing through Edinburgh.

which had been interrupted for a few minutes, was speedily resumed, which the lady soon found to be regarding the state of mind persons were in at the prospect of death. One gentleman argued that a real Christian was more likely to view the approach of death with composure, than he who had looked upon religion as unworthy his notice. Another (an English gentleman) insisted that an infidel could look forward to his end with as much complacency and peace of mind as the best

his opponent, he bade him consider the death of his countryman David Hume, who was an acknowledged infidel, and yet died not only happy and tranquil, but even spoke of his dissolution with a degree of gaiety and humor. The lady who had lately joined them, turned round to the last speaker and said, "Sir, this is all you know about it; I could tell you another tale." "Madam," replied the gentleman, "I presume I have as good information as you can have on this subject, and I believe

Hume has never before been called in question," The lady continued; "Sir, I was Mr. Hume's housekeeper for many years, and was with him in his last moments; and the mourning I now wear was a present from his relatives for my attention to him on his death-bed; and happy would I have been if I could have left any testimony to the mi-taken opinion that has gone abroad of his peaceful and composed end. I have, Sir, never till this hour opened my mouth on this subject; but I think it a pity the world

topic. It is true, Sir, that when Mr. Hume's friends were with him, he was cheerful, and seemed quite unconcerned about his approaching fate; nay, frequently spoke of it to them in a jocular and playful way; but when he was alone the scene was very different; he was always thing but composed; his mental agitation was so great at times as to occasion his whole bed to shake. He would not allow the candles to be put out during the night, nor would he be left alone for a minute. I had always to ring

room, before he would allow me to leave it. He struggled hard to appear composed, even before me, but to one who attended his bedside for so many days and nights, and witnessed his disturbed sleeps and still more disturbed wakings; who frequently heard his involuntary breathings of remorse and frightful startings; it was no difficult matter to determine that all was not right within. This continued and increased until he became insensible. I hope in God I shall never witness a similar scene."

of this narrative: for myself, I see nothing unlikely in it; for a man who had exerted all his talents to deprive mankind of their dearest hopes, and only consolation in the day of trial and the hour of death, might well be expected to suffer remorse in his dying hour; and the alleged narrator of the circumstance, who states herself to have been his housekeeper, is affirmed to have made the declaration on the spur of the occasion, from regard to truth, and by no means from any pique or dislike to Mr. Hume.

perhaps be able to inform me who was Mr. Hume's house-keeper at the time of his death, and whether there is any proof in writing, memory or tradition, to the effect of her alleged statement. O. B.

Missionary.

SUMMARY OF PROTESTANT MISSIONS.

The editor of the Foreign Missionary Chronicle, having completed a general survey of Protestant missions, among the unevangelized nations, gives the following summary. It appears to be the result of a careful examination of the published documents of the several missionary societies, both in Europe and this country, and is probably as correct as the means which are accessible will permit.

From this survey it appears that, in connection with various Protestant societies or boards, there are in different parts of the great field, 797 missionaries, and 222 European or American assistant missionaries. The number of long-term missionaries, including the United Brethren, who, perhaps are not all ordained,—there are in West Africa 24; South Africa 94; the regions adjacent to the inland seas, 49; China, Burma, or India, beyond the Ganges, 45; India within the Ganges, 163; Ceylon, 28; Indian Archipelago, Australasia and Polynesia, 81; West Indies, 303; North American Indians, Greenland and Labrador, 108. The returns of communicants and scholars are very defective, but give 98,720 of the former, and 96,478 of the latter. From the details of the survey, we may safely estimate the entire number to be from one-third to one-half larger than has been numerically reported.

The number of missionaries, exclusive of assistants, in connection with the principal missionary societies or boards, as reported in this survey, is as follows: United Brethren 105; Church Missionary Society, 73; London Missionary Society 110; Wesleyan Missionary Society, 170; Baptist Missionary (Eng.) 34; American Board of Commissioners, 121; Baptist Board of Missions, 40; Methodist Missionary Society, 30; Episcopal Board of Missions, 12; Presbyterian Board of Foreign Missions, 10.

For the Boston Recorder.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Shall the Board be enabled to send out the waiting missionaries, and to revive the schools?

The time has come to propose this inquiry. The season promises an abundant harvest to the husbandman. Commerce is again spreading her sails. Industry is beginning to find its reward. Prosperity appears to be returning to the country. God has also, in some measure, sanctified his people to the late painful visitation. The spirit of benevolence is believed to have gained in strength, more than it has lost in means. There is now far more of a willing mind in the Christian community, than there was two years ago.

Moreover, upwards of thirty missionaries have waited a full year after they were ready to go forth to the heathen. Seven of these indeed have recently gone; but there are twenty-five remaining. These have all completed their preparatory studies, and become preachers of the gospel; and plead that their plans were laid to enter on their work a year ago, that they scarcely know what to do with themselves, that life is wearing away, and that the great harvest field, to which God has called them, is suffering for want of laborers. All this, and much more, is true. Why, then, should these servants of Jesus Christ be detained another year? Why, any longer? Why not all be sent at once? A small—very small—additional effort, to give or to collect the necessary funds, if made by many, would suffice.

How painful has been the intelligence from many of the missions, within the last few months, as a consequence of the reduced remittances mentioned in the appeal to the Christian community a year ago. The printing establishment at Cape Palmas has been stopped; that at Smyrna has been reduced; that in Syria is comparatively idle; that among the Nestorians has not yet been got into operation; the one at Madras, which ought to be large and powerful, has barely an existence; and those at the Sandwich Islands are lamentably cramped in their operations. In Western Africa, too, where life is so precarious and labor so valuable that we cannot afford to lose a part of the schools have been discontinued, and the seminary reduced one third. In Greece, the permanent prosperity of the new and interesting station among the Spartans, has been endangered. A check has been given to the progress of education among the Nestorians. Among the Mahometans, all the schools must have been swept away, but for the generous liberality of some English friends, which will save a part. The same is true among the Tamil people in South India. In Ceylon, it was necessary to dismiss five thousand children from the schools, and admit one class less into the seminary; and but for the unexpected and liberal donation of a thousand dollars from the government of the island, the evil must have been far greater. Hear one of the older missionaries speak on the occasion. "After my usual lessons," says he, "with the readers in the schools yesterday, I gave each a portion of the Bible as a present. I told them the reason—exhorted them to read it, not to enter into temptation, and to keep the Sabbath holy—prayed with them, commending them to the Friend of little children, and then sent them away—from me, from the Bible Class, from the Sabbath School, from the house of prayer—to feed on the mountains of heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded, and deluding guides; and when I looked after them as they went out, my heart failed me. O what a suffering to Swamy—five thousand children!" At the Sandwich Islands, it would seem that the seminary must have been reduced, and nearly or quite every scholar in the boarding schools dismissed; and thus the rearing up of native teachers and preachers, so urgently demanded by the circumstances of the people, been painfully retarded.

All these desolations, and much more, exist in the missions at this moment; and they will continue to exist, and perhaps increase, until the patrons of the Board remedy themselves fully to the consideration and remedy of the evil. Let but a fourth part of the effort be made, which was so nobly made at Hartford, in Connecticut, a year ago, and has since been followed by a remarkable outpouring of the Holy Spirit upon the donors and their families, and a new face would soon be put upon all the missions under the care of the Board, in Africa, Europe, Asia, America, and the islands of the sea.

It should be gratefully acknowledged, that the results above stated have not been owing to a falling off in the receipts of the Board. These have been nearly as great, thus far in the present year, as they were in the corresponding months of the last; and last year the receipts greatly exceeded those of the year before. But the rate in those of 1836, was no higher than it was in 1835; and those of 1835 rose but little above those of the previous year;—while the missions were necessarily and constantly advancing. The missions cannot remain stationary, and prosper. They must go forward, or retrograde. The present receipts are more than enough to sustain the missions as they were in the former part of 1836. They are even sufficient to meet the expenses in their present reduced and crippled state. But they are not enough to liquidate the debt now of two years standing, and restore the missions to their wonted efficiency. Urged on by the zeal, liberality, and pledges of the patrons of the Board, the Committee not only sent out nearly forty families during the latter half of the year 1836, but multiplied and enlarged the printing

establishments, and encouraged the missions to render their free schools more efficient, and to establish or enlarge nine seminaries for educating native teachers and preachers of the gospel, providing them with buildings, libraries, and apparatus, together with board for the pupils, and the means of bringing into useful employment the persons educated at these seminaries. Add to this the losses, amounting perhaps to 12,000 dollars, in making remittances, owing to the late extraordinary derangement in the exchanges, and it will be seen why the Board, though so liberally patronized, needs more ample means.

The Missionary House, now building for the use of the Board, is a mere change, and a desirable one, in the manner of investing a portion of the permanent fund; which has hitherto been in the hands, and not a dollar of which can be lawfully employed in sending forth missionaries, or in liquidating the debt of the Board.

Must the twenty-five clerical missionaries, now waiting, wait another year? And shall there be much longer delay in making more ample remittances to the several missions? The case, with these statements, is respectfully referred to the piety and zeal of the patrons of the Board. Only let it be prayerfully considered. Let us do for the missionaries who have offered themselves for this self-denying service, and for those now in the field, what, in their circumstances, we should wish and might expect should be done for us. Especially let us sympathize with our gracious Lord, in his love for the perishing millions in heathenism, and do what we can to proclaim his salvation throughout the world.

Missionary Rooms, Boston, June 22, 1838.

BOSTON RECORDER.

FRIDAY, JUNE 29, 1838.

INTERESTING CORRESPONDENCE.

In January last, James G. Birney, Esq., Corresponding Secretary of the American Anti-Slavery Society, sent a pamphlet to Mr. Calhoun, containing a concise statement of the objects and operations of the Society, accompanied by a note proposing to furnish any further information on the subject that might be desired. After receiving this, it appears that the slaveholding members of Congress, after conferring together, appointed a committee of their own number to obtain authentic information of the intentions and progress of the anti-slavery associations, and Mr. Elmore of South Carolina, being a member, and as we suppose, chairman of this committee, addressed a courteous note to Mr. Birney, proposing a series of questions, which Mr. Birney answered at length. We give the questions below, with a summary of the most important facts in Mr. Birney's answers, showing the purposes and progress of the Society, presuming that the information will be interesting to our readers.

Ques. 1. How many Societies, affiliated with that of which you are the Corresponding Secretary, are there in the United States? And how many members belong to them in the aggregate?

Ans. In May, 1835, there were 225 auxiliaries reported; in 1836,—527; in 1837,—1,006. The returns for 1838, had not then come to hand, but from the report published in May, it appears the whole number now reported is, 1,346. Of late, he says, the multiplication of societies, has not kept pace with the progress of anti-slavery principles, as, where these are well received, the organization of societies is not deemed as important as formerly. The aggregate number of members is supposed to be over 112,000.

Ques. 2. Are there any other societies similar to yours, and not affiliated with it, in the United States? and how many and what is the aggregate of their members?

Ans. Several societies have been formed in the Methodist connection, though most of their members are also members of societies auxiliary to the American. The Illinois State Society and the Delaware State Society, both organized the past year, are not auxiliary to the American. There is also, the Massachusetts Society of New York, formed in 1785, with John Jay, its first president, and Alexander Hamilton its second; and the Pennsylvania Abolition Society, formed in 1789, with Dr. Franklin, President, and Dr. Rush, Secretary.

Ques. 3. Have you affiliation, intercourse or connection with any similar societies out of the United States, and in what countries?

Ans. There are a few in Canada, which have sprung up there spontaneously; and the Society sustains an agent in Upper Canada, to promote the moral and intellectual elevation of 10,000 colored people, most of whom have escaped from slavery in this republic, to enjoy freedom under the protection of a monarchy. There are numerous anti-slavery societies in Great Britain. There is also an abolition society in France, of which the Duc de Broglie is the president. In Italy, also, an anti-slavery society has recently been formed. But these societies are connected by no formal affiliations.

Ques. 4. Do you or similar societies exist in the Colleges and other Literary institutions of the non-slaveholding States, and to what extent?

Ans. Strenuous efforts have been made by those who have the direction of most of the literary and theological institutions in the free States, to bar out anti-slavery principles, prevent the formation of societies among the students; and these efforts have succeeded to a considerable extent. But public opinion is beginning to call for a relaxation of impositions and restraints; and now, for the most part, sympathy for the slave may be manifested by our generous college youth; and college societies will probably hereafter increase more rapidly than heretofore, on account of the assaults which have been made upon the liberty of speech and the right of petition. Students who take this ground are, for the most part, the diligent, the intellectual, the religious.

Ques. 5. What do you estimate the numbers of those who co-operate in this matter at? What proportion do they bear in the population of the Northern States, and what in the Middle non-slaveholding States? Are they increasing, and at what rate?

Ans. Mr. Birney goes into a brief statement of the progress and condition of the cause in the several States, and sums up with the conclusion, according to the most accurate estimate which he can make, that the abolitionists in the northern States bear the proportion of one in ten to the whole adult population, and in New York, Pennsylvania, and New Jersey, one in twenty. He says he knows of no instance in which any one notoriously profane, or intemperate or licentious, or of openly irreligious practices, has professed cordially to receive anti-slavery principles.

Ques. 6 and 7 relate to the objects and means of the Society, which we suppose are familiar to our readers.

Ques. 8. What has been for three years past, the annual income of your Society? and how is it raised? Ans. The receipts for the year ending May, 1835, were \$10,000; 1836, \$25,000; 1837, \$38,000; 1838, \$44,000.

Ques. 9. In what way and to what purposes do you apply these funds?

Ans. They are used in sustaining the Society's

office in this city—in paying lecturers and agents of various kinds—in upholding the press—in printing books, pamphlets, tracts, &c., containing expositions of our principles—accounts of our progress—refutations of objections—and disquisitions on points, scriptural, constitutional, political, legal, economical, as they chance to arise and become important. In this Office three Secretaries are employed in different departments of duty; one Editor; one Publishing Agent, with an assistant, and two or three young men and boys, for folding, directing, and despatching papers, executing errands, &c. The business of the Society has increased so much of late, as to make it necessary in order to ensure the proper despatch of it, to employ additional clerks for the particular exigency. Last year the Society had in its service about 60 "permanent agents." This year the number is considerably diminished. The deficiency, however, has been more than made up by creating a large number of "Local" agents—so called, from the fact, that being generally professional men, Lawyers or Physicians in good practice, or Ministers with congregations, they are confined, for the most part, to their respective neighborhoods. Some of the best minds in our country are thus engaged. Their labors have not only been eminently successful, but have been rendered at but small charge to the Society, they receiving only their travelling expenses, whilst employed in lecturing and forming societies. In the case of a Minister, there is the additional expense of supplying his pulpit during his absence on the business of his agency. However, in many instances, these agents, being in easy circumstances, make no charge, even for their expenses.

Ques. 10. How many printing presses and periodical publications have you?

Ans. The Society owns no press. The Emancipator and Human Rights are the organs of the Executive Committee. The Anti-Slavery Magazine, a quarterly, has been published two years, and arrangements are making to issue it on a larger scale. There is also, the Anti-Slavery Examiner, Anti-Slavery Recorder, and Slave's Friend. Besides which, are ten or a dozen, or more, papers issued by local societies and individuals, in various parts of the country. In the year ending May, 1837, the issues from the press were, Bound Volumes, 7,877; Tracts and Pamphlets, 47,250; Circulars, &c., 4,100; Prints, 10,490; Anti-Slavery Magazine, 9,000; Slave's Friend, 130,150; Human Rights, 189,460; Emancipator, 217,000.

Ques. 11. To what classes of persons do you address your publications, and are they addressed to the judgment, the imagination, or the feelings?

Ans. They are intended for the great mass of intelligent mind, both in the free and in the slave States. They partake of the intellectual peculiarities of their different authors, and cannot be classed according to any particular style or quality of composition. They may be characterized generally as well suited to affect the public mind. It has often been alleged that these writings appeal to the worst passions of the slaves, and that they are placed in their hands with a view to stir them up to revolt. Neither charge has any foundation in truth to rest upon.

Ques. 12. Do you propagate your doctrines by any other means than oral and written discourses,—for instance, by prints and pictures in manufactures—any pocket handkerchiefs, &c. Pray, state the various modes?

Ans. Two or three years since, an abolitionist in New York, procured a lot of children's handkerchiefs, marked with anti-slavery pictures and mottoes; but none have ever been produced by the agency of the Society. Female abolitionists often snite in sewing societies, and hold fairs for the sale of the articles manufactured by them, which often contain interesting devices of this kind. The Society publish various drawings or pictures on paper, such as the representation of a slave market in the District of Columbia, Lynch Law in the slave States, &c.

Ques. 13. Are your hopes and expectations increased or lessened by the events of the last year, and, especially, by the action of the Congress? And will your exertions be relaxed or increased?

This question, Mr. Birney answers at great length, filling six closely printed columns, showing the tendency of slavery, and giving a history of its manifestations, and also discussing at large the subject of the threatened dissolution of the Union, and showing that the disadvantages of a dissolution of the Union would be chiefly on the part of the South; and concluding with the declaration that he knows of no event that has transpired either in or out of Congress, for the last two or three years, that has had any other influence on the exertions of abolitionists than to increase and stimulate them.

Ques. 14. Have you any permanent fund, and how much?

Ans. We have none. The contributions are anticipated. We are always in debt, and always getting out of debt.

In connection with these answers, and in compliance with an order, a set of nearly all the publications of the Anti-Slavery Society, were also forwarded to Mr. Elmore. Another of Mr. Elmore's letters, explaining more fully his reasons for entering into the correspondence, is appended to the publication. Those who wish for further information as to the condition and progress of the anti-slavery cause, will find the correspondence at length, in the Emancipator of May 24, 1838.

SACRED MUSIC.

This interesting and important part of the service of the sanctuary is awakening in different parts of the country, a deeper interest, we believe, than has been felt in it for many years past. The recent organization of various institutions in our cities and country towns, and especially the efforts made to interest the young in this science, are pleasing indications in this respect. They are doing well in this matter in Berkshire county. A County Society has been organized, called the "Hastings and Mason Musical Association." Its meetings are held in different towns during the year; are well attended by its members, and awaken a deep interest throughout the county, in the subject of sacred music. We have before us an address delivered at one of these meetings, by Rev. E. W. Hooker, of Bennington, Vt. And worthy is it of the man, and worthy the attention of all interested in this subject, and most especially so of those who are not. It is well suited to awaken interest in this important part of God's worship, and is full of valuable hints and suggestions to those who are performers of this part of religious service. We give a few extracts.

"The choirs of most of our churches and congregations are composed of very small numbers, compared with the number attending our places of worship; and these choirs, much of the time, are in a low state, and their performances are limited to a small number of tunes. Too frequently churches and congregations, as such, do nothing for the support and improvement of sacred music; leaving its burden and expense, both as to time and money, in the hands of their choirs and a few public spirited individuals; and rather than pay a reasonable annual stipend to keep their sacred music good, put up with 'confusion worse confounded,' performed as singing, every Sabbath. Look also at the frequent fact, that for the revival of the sacred music of a church and congregation and for the instruction of a choir and placing

their performances on a good basis, dependence is too commonly placed upon having a singing school 'got up' once in five years or more, and a teacher employed two evenings per week for three or six months, to teach thirty or forty young men and women to sing; and that mechanically, some fifty tunes; three quarters of which tunes are left out of use, forgotten, or cannot be sung within three months after the teacher's departure. A system of instruction this, if system it can be called, which if applied to the art of reading language, would not once in five years, carry a common school of children half through the spelling book."

The author of the Address urges with great spirit and vigor, thorough education in the principles of music; ascribing justly the faults now prevalent in our choirs, to a deficiency in accurate knowledge of those principles. And that this thorough course may be pursued, urges the attempt to interest all our children and youth in the work. "To make a man a good performer in sacred music, begin in early life. In the same place where, and at the same time when there is undertaken the education of readers of language, we would recommend the introduction of education in the art of music. It is a branch of education which—should be known and felt by all intelligent Christians—is of high importance to the interests of religion and public worship. So important is it, that no Christian parent, especially no minister of the gospel, ought to be indifferent to it. A Christian parent of the Episcopal church would feel himself to be greatly guilty, in neglecting to teach his children to read, or preparing them to join in reading the church service. There should be a like consciousness in every Christian parent in regard to the education of his children in the art of sacred music, as an aid of their preparation for the duties of citizenship. Every child should be early examined as to his possession of an ear or voice for music, and put under a course of instruction. It will be found there are comparatively few children that cannot be taught to sing."

We have space for but a single extract more. And it is one that commends itself to every man's conscience. "There is far more instruction in the Scriptures, to the duty and manner of singing the praises of God and to the use of instruments in aid of this exercise, than seems to be considered by a Christian in a thousand. Far away be banished the idea of its being a kind of interlude, for the entertainment of a congregation, and the relief of the preacher from continual exercises. Look into your Psalm and Hymn books, and consider the spirit that breathes through their pages. It is the spirit of adoration to God, and of praise, humility, supplication; and of gratitude, faith, love, hope and joy. It is the spirit which should breathe in every note of music; and to this end the music should be made such that it shall be a suitable vehicle for such sentiments. Insincerity should be rejected, as sin, in this exercise, as much as in prayer. The hearts and voices which join in it, here, should have the feelings which swell the anthems of the redeemed and of the angels of God around the Eternal throne. This, therefore, renders obviously, personal piety an important qualification, in those who conduct this part of religious worship. They need to know what it is to melt in tender penitence for sin; to adore and love the holiness of God; to live by faith in Christ Jesus the Lord, and in the spirit of prayer. With none else can this be an act of worship, acceptable to a holy God."

We should rejoice to have this Address extensively circulated. The writer did not draw his bow at a venture. He had a mark, and he has hit it. There is plenty of game for such an archer, and we beg him to come often into the field.

HINTS TO YOUNG DISCIPLES.—NO. II.

Make the moral elevation of your character a grand object of pursuit.

1. You fulfil a noble design of God in doing this. Your forgiveness and joy in hope, is the first step toward one of the most sublime and delightful objects that can be conceived. God would have you "present faultless before his throne with exceeding joy." The glimmering of spiritual light, with which you have been favored, has been granted to animate your hope and effort in seeking the glory of the fully risen day. The abhorrence for sin you feel has been awakened, that you may more and more deeply loathe it, and more and more earnestly strive for entire and eternal deliverance from it. Your disposition to resist temptation is to be the beginning of vigorous warfare against all solicitations to sin, to be maintained till the good fight has been fully fought, and the crown of victory is given you in heaven. Your fall is, therefore, with a grand and glorious design of God, when you seek the highest advancement in holiness.

2. And thus too is your power of doing good augmented. That light by which you may lead others to glorify God, is the light of holiness. The truth lives and utters its powerful voice in the ears of sinners when its sanctifying power is seen in the holy lives of Christians. A devoutly pious life is a standing reproof of guilt; a living and powerful and constant appeal to the impenitent; a confirmation of the great principles of the gospel, compels the constant recognition of eternal realities, and is used by the Savior as one of his most important agencies in leading men to repentance. By eminent piety you will act most happily on the immortal minds which are moving with you to eternity, and by turning them to righteousness will shine "as the stars forever and ever."

3. By eminent piety you will glorify your blessed Lord and Master. He has called you out of darkness that you might shine, and shine in his likeness, and thus give men to see his glory. Your rescue from the horrible pit of perdition, lays you under the highest possible obligation to honor your deliverer. Your heart should exult in the privilege of "showing forth his praises." You will do this by every degree of moral excellence you attain. Nothing pleases your Savior more than your conformity to the will of God. He would have you perfect, even as your Father in heaven is perfect, and every approach you make toward that perfection shows forth his glory. Delight then to add every grace and every virtue to your character, to shine in every possible form of moral excellence, as you will thus honor Him who has bought you with his blood.

4. You will thus too, lay more firmly the foundations of a deep spirit of piety sweeps the mist and vapor from the spiritual horizon. Many walk in darkness, because they walk in Zion's ways languidly. They do not see the bright sun of righteousness, because they look more toward earth than heaven. If you would breathe the pure air and rejoice in the delightful scenery, go up upon Mount Zion. Keep above the clouds, by faith and prayer, and holy love and zeal, if you would not have them encompass you with their gloom. "Light is sown for the righteous, and gladness for the upright in heart." Be eminently devoted to God, and "the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

Massachusetts is now to be the seat of war. The anti-temperance men are resolved to change the character of the next Legislature; so that the subject will be brought fairly to the polls next winter. We trust the friends of Temperance will be as true to their post. In the mean time let them pour light upon the people. If there ever was a case in which the argument was all on one side, it is here. We are pleased to see an able series of papers in the Boston Courier, on the immorality of the traffic in ardent spirits, and to find Mr. Crosby, an able lecturer, in the field.

NEW PUBLICATIONS.

LETTERS FROM THE WEST INDIES, relating especially to the Danish island of St. Croix, and to the British islands, Antigua, Barbadoes and Jamaica. By Sylvester Hovey, late Professor of Mathematics and Natural Philosophy, Jemherst College, pp. 212. New York, Gould & Newman, 1838.

It was our privilege a few weeks since to notice on our columns, Thome and Kimball's "Emancipation in the West Indies," and recommend it to our readers. That volume contains the results of investigations made by delegates of the Anti-Slavery Society. Mr. Hovey's "letters" on the same subject, are addressed to the Executive Committee of the "American Union, for the relief and improvement of the colored race," from which he received a commission to prosecute inquiries relative to emancipation, on the same experimental field. Of course these two investigations were made independently of each other, by competent and credible witnesses. And the results at which they arrive, are essentially the same. Both agree, that "emancipation, instead of promoting a spirit of insurrection, is the surest means of eradicating it;" that "there is no difficulty in obtaining labor from liberated slaves for wages;" that "free labor is as cheap as slave labor—and cheaper;" that immediate emancipation in Antigua was attended with no disorder whatever; that any disturbances attending the working of the apprenticeship, have been invariably the fault of the masters, or officers charged with the execution of the "Abolition Act;" that "the planters who have faithfully made the experiment, now greatly prefer the new system to the old;" and, that "the emancipated people are perceptibly rising in the scale of civilization, morals and religion."

The work of Mr. Hovey is much smaller, and of course cheaper than that of Thome and Kimball. It is more strictly confined to facts, bearing directly on the great points in question. In style it is more pure, classical and precise. In spirit, it is more philosophical, calm and cautious. In a word, it is the work of a finished scholar, and a Christian philosopher. Thome and Kimball are more diffuse, but not less attractive; their details are more minute, and make the reader better acquainted with individual persons and places, with small but interesting incidents that fall under their personal observation. We follow them more frequently into the churches, the dining halls, the domestic circles of the Islands; and travel with them over a great number of estates, and hear their conversations with the managers, the attorneys, &c. &c.; all of which creates no slight degree of interest in the mind of the general reader. Each volume has its peculiar excellencies; and both are fitted to exert a great and salutary influence on the public mind of our country.

"The American Union" was formed in January, 1835. Its principal object was, to collect and diffuse facts, in respect to the condition of slavery and of the African race, wherever existing on this continent and its islands, or in Africa. It has published but "one small volume of letters on the more northern of the slaveholding States in this country, and various documents." "Other volumes have been partially prepared, but the pecuniary embarrassments of the times have prevented their completion and publication."

The publication of the volume now before us, exhibiting as it does, "an unusual degree of candor, industry, sound judgment and discriminating observation," forms an invaluable contribution to that stock of materials, which a gracious Providence is collecting and combining for the ultimate, and we hope, speedy overthrow of the whole system of American slavery.

From these facts the public will learn that the "American Union" is not dead, though it has seemed to be asleep. It keeps its grand object steadily in view, determined to improve every opening of Providence, for the diffusion of light and knowledge, by which alone the public mind can be prepared for a united and resistless onset upon the strong holds of slavery in our country. The principles of the Union are thoroughly anti-slavery; as much so as those of any association of our fellow citizens; and its aim is invariably the same; to unseat the deep held foundations of the system by means adapted to man's moral nature; to unite all hands and hearts, in every section of the land in support of the great law of Christ, "thou shalt love thy neighbor as thyself;" and to create every where a conviction that compulsory servitude is a violation of this law. To that end, the "letters" of Mr. Hovey furnish a rich contribution; and we indulge the strong hope that they will be purchased largely, circulated widely, read attentively, and not only confirm the conviction of the north, that the removal of slavery is practicable, but create a resolution at the south, that what can be done so easily, shall be done without delay.

"THEATRICAL AMUSEMENTS," pp. 32. "THEATRICAL ENTERTAINMENTS," pp. 28.

These are Premium Tracts, written, the first by Rev. S. P. Hill, of Baltimore, the second by Rev. W. S. Plummer, of Richmond, Va. and published by the "Baptist General Tract Society."

Each of them contains a clear exposition of the inevitable dangers, and the great and abounding moral evils of the Theatre. Each brings forward a train of facts and reasonings, which can produce nothing less than conviction; deep and solemn conviction on every reader, who is not already thoroughly disciplined as to conscience and moral feeling, in this "school of vice." Each portrays the wreck of character, property, life and hope of salvation, involved in these amusements, not more vividly than justly. And each, with equal truth and power, sketch the history of the theatre in its bearing on individuals, cities, and nations; while they expose fully the futility of all apologies and arguments for the continuance of that "house," which "is the way to hell."

Such tracts are needed. But how shall they find their way into those houses of ill fame, brothels and groggeries, from which the largest supply of the theatre-going population is furnished? How shall they be made to tell on the consciences of those who are already taken captive by the enchantment, and bound in fetters stronger than iron? Christian benevolence, we do not doubt, can and will answer these questions, by deeds if not by words.

But in this case as in others, the chief hope and labor of the benevolent, will be directed to those who are not beyond the reach of recovery; the occasional visitant of the "devil's chapel," the wayward youth, who yet has the remains of a virtuous education, and whose moral sense has not been utterly stifled by indulgence in unlawful pleasure and damning crime; and the "stranger," who first learns when traversing the streets of this, his device of Satan to entrap his soul, and cast him headlong into the pit. The widest possible circulation ought to be given to "monitors" like these, in the country as well as the city; among children and youth, as well as men of mature years, and mothers who doat upon their offspring as their glory and joy.

The character of all plays written for the stage, is well described by J. Collier, as quoted on the cover of one of these tracts. "They laugh at pedantry, and teach Atheism; they cure a pimple and give the plague." As to the Stage, "It strikes at the root of

principle, draws off the inclinations from virtue, and spoils good education. It is the most efficient means to enslave people's spirits, and delude the senses."

And yet, our public papers teem with theatrical advertisements, and with theatrical puff from the editors and their Correspondents! Every thing is done, can be done by professed Conservators of public morals, to allure thousands to a place, where not only religion could be collected to hear a play, that did not concern religion and decency!!

THE YOUNG HOUSEKEEPER; or, Treatise on Food and Cooking. By Wm. J. Alcott, author of the "Young Wife," &c. First stereotyping, No. 424, 12 mo. Boston; Geo. W. Lippincott, No. 1, Cornhill, 1838.

If in the multitude of words spoken, there were not sin, it can hardly be expected that in the multitude of words written, there shall be entire freedom from error. And yet, we shall be among the first to charge error on an author who has labored so hard, and so well, for his generation as Dr. Alcott. "Housekeepers" however, will probably "come to arms" against a gentleman intruder on their private domain, and gently warn him off as a busy body, a woman's matter, and an invader of rights to be exclusively to the Ladies. Whether the "young housekeepers" will meet him thus, we cannot say; time alone can determine; but that old ones will, especially famous ones, can be doubted by no one who has even a smattering knowledge of human nature. We venture to say however, all opinions to the contrary notwithstanding, that this volume contains a fund of valuable instruction, not to be found elsewhere in the same compass elsewhere; that very many important hints are thrown out for general use, and every one, man or woman, who reads without prejudice, must be either too wise or too idiotic to be ignorant of their value. Men could not live any way if they would; nor would they live always if they could; but while they live, they would not live comfortably and usefully. No man loves not health and happiness? And on what does health and happiness more depend, than on physical knowledge properly used? Can it be a matter of little consequence to ascertain the powers of the physical frame, and the species of aliment best suited to render it the obedient and energetic servant of the immortal soul? Really, we cannot throw this impression, that too many good men slight this subject more than they will wish they had done, at a false day. Not that every theory broached deserves to be received without examination, nor that attending to "meats and drinks" is to be the supreme duty of life; but, if usefulness and the glory of God be the grand object of living, then a measure of attention due to the subordinate object of health and regimen, how vast the saving of time, labor and comfort, the man or woman, whose habitual sin is sloth and wholeness of diet.

VEGETABLE DIET; as sanctioned by nature, men, and by experience in all ages. By Wm. A. Alcott, pp. 276. Boston; March, 1838.

That life may sometimes be prolonged, and promoted by confinement to vegetable diet, is a matter of man of reflection will question. But that abstinance from animal food is in all cases demanded by the laws of our physical nature, is more than man of sound mind will contend for. Animals are created, and given to man for food as well as for uses, by Him who made man; and they may be used, under the direction of an enlightened judgment, not only with impunity, but with positive benefit. It is sheer fanaticism that proscribes a whole class of heaven's bounties to the noble race of man, and ground that to some constitutions, and to some individuals positively diseased, they are necessary. A mixed diet is called for by nature when healthy; none of those articles of food which appetite alone are worthy to be condemned, however censurable may be an immoderate indulgence in the use of them. Indeed we are led to this conclusion by a careful examination of the volume now before us; although the evident design of it is to press the paramount value of vegetable over animal food. The opinions of scientific and practical physicians, scattered over the land, and the experience of distinguished men in the various departments of life, are worthy of great respect and confidence, on every subject pertaining to the health of the body and the mind. And now the are collected and fully arrayed, and commented on with great skill; but after all, men will eat flesh, and the patriarchs and the prophets and the apostles did, "asking no questions for conscience sake;" and were fully justified by their own consciences in eating what ever is set before them. It is neither possible nor desirable to change the "course of the world;" nor to regard the nature of their food; but the physician renders an important service to mankind, when he unites with the Theologian in pressing the duty of moderation; and when he exposes errors in the prevailing modes of preparing food, and the misapprehensions of appetite; and urges on man the duty, whether they eat or drink, or whatever they do, to do all the glory of God.

A DEFENCE OF ROY'S Hebrew Dictionary, against a Review of it, by Moses Stuart, of Andover, published in the North American Review for April, 1838, pp. 12. Octavo.

It is well for the writer of this article that he reveals his name. As to the merits of the controversy we are ill prepared to judge. But where the truth lies, in regard to the main point, is made very plain by the spirit of the "Defence." No man of sound mind, and rationally confident in the correctness of his positions, was ever yet betrayed into such silly extravagances of passion against a respectable antagonist, as are here

